

May 27

In lowliness of mind let each esteem other better than themselves. Phil. 2:3

PAUL exhorts that all shall cultivate the grace of humility, and that in every affair each shall take heed that "nothing be done through strife or vain glory," that self-laudation and strivings for pre-eminence be

R2407 "Let nothing be done through strife or vain glory,"...Let each esteem the other greater in saintliness than himself,—seeking to see, so far as possible, in each other the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes... We are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated.—1 John 2:19."

PE199 "RESULTS OF PRIDE AND HUMILITY... Pride will cheat us out of so many blessings, but humility will lead us into so many blessings....At this convention some brother might give in his testimony some helpful thoughts, but if your heart is filled with pride you will not get any blessings, because such a heart would think how much better you could have said it if you had been up there. You will criticize the poor language, or this or that thing, and you will have lost the blessing. The brother, on the other hand, that has the spirit of humility, can overlook such things and he will get a blessing therefrom. This is in harmony in the text, "God resisteth the proud, but giveth grace to the humble."

R4928 "*In lowliness of mind let each esteem other better than themselves.*"—Phil. 2:3...

If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race....Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the Holy Spirit, Love, we shall find ourselves

thoroughly put away as the greatest enemies to the Spirit of the Lord and the blessing of the church. On the contrary, each should have that lowliness of mind which can see the good qualities of fellow members and appreciate some of these qualities at least as superior to his own. All the talents, and all the abilities, need never be expected in any

interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which He so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock"...Rom. 8:29."

R2213 "*In honor preferring one another.*" That is, rejoicing more if honor come to another than if it had come to self. Our hearts should be so unselfish that we would take pleasure in seeing honor and prosperity come to another, and rejoice in it: and so sympathetic that a brother's failure would cause us as much chagrin as if it were our own failure."

R3595 "God's people should beware of pride as they would avoid the most deadly plague....It may be reasoned that the receiving of so much grander views of God's character and plan would make his people feel the more insignificant and humble, the more dependent on divine goodness, the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever: but alas, with very many it is not so.

Many get to feel that the knowledge of the plan of the ages proves them specially wise or great or good: they seem to forget that God hides the truth from the wise and great—that no flesh should glory in his sight. They love the truth selfishly, as dealers love their merchandise, for the sake of what they can get for it. If they cannot hope for wealth in exchange for the truth they can hope for small notoriety—to appear wiser than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity. Such people do little to help circulate the present truth. If they cannot avoid it, they may mention MILLENNIAL DAWN or ZION'S WATCH TOWER or *Tabernacle Shadows* or *Food for Thinking Christians* or *About Hell* or *About Spiritism*; but when they do

one person in any congregation. So, then, each may, if he be of lowly mind, see in others certain good qualities or graces superior to his own, and should delight to recognize these and to esteem their possessor accordingly. R2228:1

so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things;" or that "they pin their faith to no man's coat sleeve, but go to the Word of God direct.

GRACE FOR THE HUMBLE

Beware of all such people; sooner or later, unless they reform, they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them... God opposeth the proud, but showeth his favor to the humble. We call every reader of our publications to *witness* that the author has never boasted of his *wisdom* or *originality*, either publicly or privately. We have boasted in the *truth*, and shall continue to boast of it—that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

If by the grace of God we have in any degree been used by him in serving present harvest truths to others, we rejoice in the *service*, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously—"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty,...and the things that are despised...to bring to naught things that are; that no flesh should glory in his presence."--1 Cor. 1:27-29."

R5842 (From Harvest Truth Database V5.0)

WHAT IS EMBODIED IN TRUE HUMILITY

"Doing nothing from party-spirit or vain-glory, but in humility esteeming others as excelling yourselves." --Philippians 2:3, Diaglott

LOWLINESS of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people; this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the Truth or of their ability to serve the Truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should boast of our receipts, instead of glorying in something as if we had attained it of ourselves.

So the Lord's people should spend earnest effort to stimulate and encourage humility. Some have this quality naturally; but the larger number have to contend against the reverse tendency--self-esteem, self-exaltation, pride--a feeling that they are superior to others.

SUGGESTIONS FOR SELF-EXAMINATION

When we come to consider St. Paul's injunction, "in humility esteeming others as excelling yourselves," it is a question as to just what the Apostle meant. Those who have come into Christ should make progress, and should therefore feel that they are better than they were before they came into Christ. Those who have come into Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men. In his own case he felt that he was the chief of sinners, because he had been an open opposer of the Truth; and Jesus had said that whosoever should injure one of the least of His disciples would transgress seriously. We cannot say, therefore, that we are the chief of all sinners. We think that few of the Lord's people could say, I am the chief of sinners--either from the standpoint of committing crime or from that of persecuting the Church. We are not to bear false witness against ourselves.

In what way, then, are we to understand the Apostle's injunction? In this way: We are to realize that no two of the Lord's people are just alike. If we have the right focus upon the matter, we shall think of our own talents in a humble manner. We shall think, "I have

something of this quality or that talent or grace; and therefore I have much responsibility to the Lord. I wonder whether I am using as faithfully as I could, this talent which I think is greater than that of my neighbor or my brother. Though they may have less than I have, they may be using all that they have with more resolute purpose to succeed than I am using what I have. If this be so, then he is better than I am, in this respect."

A PROPER ATTITUDE TOWARD BRETHREN

As we look around in the Lord's family, we are bound to see the weaknesses and frailties of its various members. We are not to allow our thoughts to dwell too much upon their undesirable qualities, however, but are to remember all their good ones, especially their loyalty of heart. With ourself personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the Truth, we say to ourself, "Well, no matter what he may be according to the flesh, God saw in his *heart* something good, noble and true; and since God is dealing with him as a son, he is therefore to be esteemed as a brother." Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had opportunity. He might not be one whom we would select as a companion; yet God may esteem that brother more highly than He does us. Realizing this we would try to keep very humble and to learn whatever helpful lessons we might be able to get from that brother.

In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much *perseverance* as Satan. We are to appreciate good traits whenever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. Our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into His family. "Love beareth all things,... endureth all things." "As we have opportunity, therefore, let us do good unto all men, especially unto them of the Household of Faith."--1 Corinthians 13:7; Galatians 6:10.

HUMILITY THE PATH TO GLORY

The Apostles Peter and James also emphasize the necessity on the part of the Lord's people that they be clothed with humility. They tell us that this grace is indispensable to those who would abide in the Father's favor; for God resists the proud, while He continually shows favor to those who are of humble spirit. Thus He encourages humility and discourages pride. (1 Peter 5:5; James 4:6.) We can see a reason for this course. The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and encouraging these evil qualities he lost his exalted position, having become Satan, the adversary of God. If Mother Eve had possessed the proper humility she would have said, when tempted of the serpent, I will not listen to this suggestion to disobey my Creator; He knows what is for my highest good, and I therefore submit myself to Him who knows all things. "Pride goeth before destruction, and an haughty spirit before a fall."--Prov. 16:18.

In contrast, we have given to us a beautiful illustration of the opposite spirit--humility--in the case of the Logos. We are shown how He humbled Himself, and how God has highly exalted Him--to the very position which Satan coveted. So if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument, the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--1 Peter 5:6.

The Heavenly Father has deeper love for those who are humble. This is the reason why we should humble ourselves. Since we find that "God resisteth the proud," and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

THE "SOUND MIND" IS HUMBLE

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a *gift*. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we *lacked* it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If, on the other

hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the Holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to His will, in that same proportion we become balanced in mind. We become more and more sane, if you please. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and in the knowledge of the Truth.

ILLUSTRATION OF TRUE SUBMISSION

No one can come to the Father except through full consecration. We must admit that we need the Master, and that without Him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from Him. Knowing all this, I gratefully accept these things, and humble myself under His mighty hand."

The world says, "No! I will not submit myself; if I need any punishment I will take what is coming to me." Such is the spirit of a worldly heart that has not yet learned its need and its impotence. But the spirit of a consecrated heart is that of submission to the will of the Lord. Such recognize that their only source of help is the Almighty God, through the Lord Jesus Christ as the Savior. For those alone who become His disciples can our Lord become the Advocate; and unless He be the Advocate none can be accepted of the Father. We might have a blessing in the Times of Restitution, but nobody can come to God now except through the Advocate.

The terms of discipleship are that we lay down all earthly rights, earthly interests. *Everything* must be submitted before the Father will accept us as disciples of Christ at all, before He will beget us of the Holy Spirit, before we can become a part of the anointed Body of Christ. If we would make any true progress, we must say from the heart, "*Thy* will, not *mine*, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the Truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase. So we are to submit ourselves, humble ourselves, have no will of our own, but merely seek the Lord's will.

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person himself. One might talk a great deal about submission to the will of God, and yet be only *nominally* submitting while he is really doing his own will. We are to watch, therefore, that we are *carrying out* the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessings. God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that He had perfect powers. But no matter what His own ideas were, He submitted Himself to the Father, and said, "Not My will, but Thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is *very heavy*. It was in the case of our Lord Jesus, heavy, *pressed down*. But when the Lord felt the Father's hand pressing down, He meekly bowed Himself beneath the weight, in humble acquiescence to the will of the One whose purpose He had come to carry out. But the Hand did not crush Him, although it seemed to do so. Instead of being a crushing, it was the Hand of Love, testing His obedience to the full. When His obedience was fully tested, the same Hand lifted Him up and "set Him at His own right hand in the Heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."--Ephesians 1:20-23.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But He cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not *faith* only, but *loyalty* also, is necessary. Therefore the Father tests us in these two qualities.

Without these, we would be quite unfit for the Kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to His will. It is to those "who, by *patient continuance* in well doing, *seek for* glory and honor and immortality" that God has promised "eternal life."--Romans 2:7.

We should recognize Divine providences and *look for* them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that *we* are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking His guidance.--Psalm 123:1,2.

OUR ATTITUDE IN TRIAL

This Divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; He could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to Thee, to see what is Thy providence in the matter; for Thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely Thou hast some lesson for me in this experience. I know not what Thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive Thy will."

As he *prays* thus, he should at the same time be *on the lookout* for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to Him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in His Kingdom. This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents be many or few.

THE HIGHEST STANDARD OF OBEDIENCE

In our context the Apostle Paul urges that the Church cultivate the mind of Christ. He says, "Let this mind be in you which was also in Christ Jesus." He had been reciting the qualities necessary to the Church in order that they could be acceptable to the Father. Amongst these was an eager desire to please God. The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in His prehu-

man existence. As the Logos, He was in the form of God--the spirit condition. Yet He was not ambitious; He was not self-seeking. On the contrary, He made Himself of no reputation--divested Himself of His former glory and honor, that He might do the will of the Father. His spirit was directly opposite to that of Satan. The Logos thought not to usurp the Father's place, or to claim equality with Him, but manifested a very different disposition--an attitude of humility. Then "let this mind be in you," urges the Apostle. "Humble yourselves under the mighty hand of God, that He may exalt you in due time." Consider that God has called you with the same High Calling, that you might attain to a place at the right hand of Christ, even as He attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

God was not seeking to force this mind upon Christ, nor is He seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that He maintain that mind in order to work out the blessed fruitage of patience. Three and one half years were required for Jesus to complete His work; and it was not until after He reached the Cross and could say, "*It is finished*," that He was "set down with the Father in His Throne." If we have become Jesus' disciples, if we have accepted the conditions of the High Calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation to be equal with God, but humbled Himself. Lucifer took the opposite course. Instead of humbling himself, he said, "I will be like the Most High." (Isaiah 14:14.) Here we have an illustration of what we should not do. It is a principle of the Divine Government that "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--Luke 14:11; 1 Peter 5:6.

Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel Age to only the Lord and the Church. To what extent it may ever come to others is a question. It would seem to be impossible for this test to come to all. Those who have the right disposition will desire to do the Father's will at any cost. Doubtless if any one of the holy angels were allowed the privilege of becoming the Redeemer of a race, he would be glad to do so. We do not know, however, just how it would have been had the angels not seen the result of the obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Millennial Age. The proper attitude for every creature would be to risk everything in the Father's service; it will eventually be the standing of the world of mankind --every one who shall attain everlasting life. We must remember, however, that *Divine Justice* never calls for *self-sacrifice*. It calls for *obedience*; and the obedience of the Church is the extreme of obedience--even "*unto death*." But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the Universe.--Revelation 2:10.

R2227 (From Harvest Truth Database V5.0)

"HE THAT HUMBLETH HIMSELF SHALL BE EXALTED"

--DEC. 5.--PHIL. 2:1-11.--

"Let this mind be in you, which was also in Christ Jesus."--Phil. 2:5.

THE exhortations of this lesson are taken from the Apostle's letter to the Church at Philippi. It will be remembered that this Church was the first one founded in Europe: the particulars connected with its small beginning were noted in our lessons for July 4th and 11th. Referring to the smallness of its beginning Dr. McLaren, commenting upon the account of how the Apostle and his companions found outside the city by the river bank a place of resort for prayer and "spake unto the women which resorted thither," says:

"Not blowing of trumpets, not beating of drums of any sort. A few women and some worn out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the Church founded on that morning!"

The Apostle indirectly reveals something respecting the general character of the Philippian Church in the Epistle written to it: we find in it nothing like reproof or correction, as we find in most of the epistles written to other Churches by the same Apostle. It is a particularly beautiful and loving letter and indicates a very close sympathetic bond between the Apostle and this Church in particular. Moreover, this Church on four different occasions that we know of

rendered the Apostle practical sympathy by financial assistance, as well as by words of comfort and cheer. While at Thessalonica he twice received their gifts in his support; again while he was at Corinth they ministered to him, and again when he was a prisoner in Rome they did not forget him. It was their messenger, Epaphroditus, who brought this last memorial of their love, who was "sick unto death"--probably prostrated by the malarial fever. On his recovery, the Apostle Paul sent back with him this beautiful letter known to us as The Epistle to the Philippians. (Phil. 2:25-28; 4:14-19; 2 Cor. 11:9.) The other Churches may possibly have ministered to the Apostle also, but if so the fact is not recorded; apparently they missed a great opportunity, and we may be sure that while the Apostle did urge them to contribute to the relief of the brethren at Jerusalem, during a period of famine, he would not make a request for personal assistance, however much he may have been in need, or however much he might have appreciated even small manifestations of their love for him and the cause he served.

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The lesson before us respecting Christian humility does not intimate that this grace was lacking among the Philippians, but that the Apostle recognized it as being one of the most important of all the graces, and one which required *continual* cultivation, in order to a

continual growth in the likeness of Christ. The opening words of this lesson are an exhortation to brotherly-love and affection amongst themselves. He says, If there be any consolation in Christ, if there be any comfort of love to those who are in him, if they have any heart, if they have any mercies,--as tho he would put them to the test whether or not any would deny that these graces appertain to all who have come into Christ as new creatures. Then, as tho they had assented to his proposition, conceding that there is comfort, love, fellowship, sympathy and consolation in Christ for one another, he adds: You can fill my joy full by being thus minded toward each other--having love for each other, being in sympathy and accord with each other, and having one mind or purpose or will as a Church, the Lord's will. How grand an expression this is, his joy would be filled merely by knowing of their sympathy and love for him, not by knowing of their professions of love for the Lord, but by knowing that they loved, sympathized with and consoled *one another*, in the proper fellowship of the members of the body of Christ! This would fill his joy more full than anything else that he could know respecting them. Likewise, we may be sure the same conditions would be most pleasing and most acceptable in the sight of our Lord and Savior. The Apostle John had the same thought respecting brotherly-love in the Church as an indication of its godliness, when he says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--1 John 4:20.

To this end--that such a spirit of perfect unity and fellowship might obtain amongst the believers at Philippi, ⁽¹⁾ Paul exhorts that all shall cultivate the grace of humility, and that in every affair each shall take heed that "nothing be done through strife or vain glory," that self-laudation and strivings for preeminence be thoroughly put away as the greatest enemies to the spirit of the Lord and the blessing of the Church. On the contrary, each should have that lowliness of mind which can see the good qualities of fellow-members and appreciate some of these qualities at least as superior to his own. Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we ourselves may possess; but so long as the Church is in the present imperfect or tabernacle condition, the perfection of all the graces, and all the talents, and all the abilities, need never be expected in any one person in any congregation. So, then, each one may, if he be of lowly mind, see in others certain good qualities or graces superior to his own and should delight to recognize these and to esteem their possessor accordingly.

For each one to look merely upon his own things, interests, welfare or talents and to ignore these in others would manifest a general selfishness, and consequently a dearth of the spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy spirit, love, we will find ourselves interested in the welfare of others. This was the mind, disposition or spirit which was in our dear Redeemer,--which he so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock" who shall be joint-heirs with Christ in his glory: concerning whom God has predestinated that to be accepted with him to this position they must be "*copies of his Son.*"-- Rom. 8:29.

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up in few words the story of his humiliation and how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stooped to take our nature and to bear the penalty of our sin, he was in "a form of God"--a spirit form, a high and glorious condition. But instead of being moved selfishly to ambitiously grasp for higher things than those which God had conferred upon him--instead of seeking to set up a rival empire as did Satan-- he did not meditate a robbery of God to make himself his equal (Satan's course), saying, "I will ascend above the stars [the bright ones, the angelic hosts], I will be *as the Most High* [his peer, his equal]." Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing in harmony with the Father's plan to humble himself, to take a *lower* nature and to do a work which would imply not only a great deal of humiliation but also a great deal of pain and suffering. The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of the same humble spirit, willing to carry out the Divine plan to the very letter, by dying as man's ransom-price; and not only so, when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, "Thy will not mine be done," and stooped even to the ignominious "death of the cross."

Here, as the Apostle points out, we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you, which was also in Christ Jesus."

It was on account of this humility, which enabled him to render perfect obedience, that the Heavenly Father has so highly honored our dear Redeemer as to raise him from the dead to the *Divine nature*, to a station far above angels, principalities and powers, and every name that is named. That this is his argument is shown (verse 9) by the word "wherefore;" *i.e.*, on this account, on account of this humility just described, God hath highly exalted him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that he was loyal to the core to the Heavenly Father, but it also demonstrated that in him the Father's spirit, Love, dwelt richly, for he shared the Father's love for the race he redeemed. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, as per the terms of the divine covenant made with father Abraham. Thus he has become the head of the "Seed of Abraham" which is to bless the race redeemed; and hence it will be to him that every knee shall bow and every tongue confess, when Jehovah's "due time" shall come for the pouring out of divine blessings upon the redeemed world--that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

The Apostle not only holds up the Lord Jesus as the great example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged, and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then, in due time, we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his Church, his joint-heir.

In the succeeding verses (12-16) the Apostle gives a most beautiful tribute to the Church at Philippi, while urging them to continue on and to make more and more progress in the race-course in which they had already started, working out in themselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each his own share in the great salvation to glory, honor and immortality which God hath promised.

We cannot work out our own justification; but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure, we can work out our own share in the great salvation to which we have been called in Christ, by giving heed to the instructions of the Lord; by following the pattern which he has set for us. Not that we will attain perfection in the flesh, but merely perfection of will, of intention, of heart; and keeping the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare is not merely one of our own, against weakness and sin; but that God is for us, has called us, and is helping us. He already works in us, by his Word of promise, and has led us thus far in the *willing* and the *doing* of his will, his good pleasure: and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. "Sanctify them through thy truth --thy Word is truth." The gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that *by these* ye might be partakers of the divine nature."--2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to *murmur* by the way, finding fault with its difficulties and narrowness; nor are we to *dispute* respecting it, nor to seek to have any other way than that which divine providence marks out before us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ, and realizing also that, if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we were at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the divine approval, nor gain us the prize. Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke...holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the World."

(1) May 27 Manna, Phil. 2:3